2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

or blame that comes at night." I may be misinterpreting his attitude of mind. These are not subjects you can thresh out as easily as the wheat, and neither his vocabulary nor mine would have sufficed to tackle them. But this I can vouch for, that every face you see looks restfully content, breaks readily into a happy smile; that there are in Hunza no nervous gestures and no haunted eyes, and in normal life no irritable words. There is little amiss with a faith which spells happiness and high-principled living without debasing fear of Hell or over-conscious hope of Heaven.

When the final crops of every kind are safely in, the first duty of the paterfamilias is to take stock of the year's yield. So much is set aside for seed-grain, and not the direst shortage will tempt him to violate the sanctity of this; so much is set aside for rent (if he is a tenant) or for the tax due on any craft he pursues—the miller pays a very small tax on his mill, the weaver on his loom-pit, the khalifa on his learning; and all pay (alas!) a sum as "Peter's pence" to their spiritual head, the Agha Khan. Next he calculates the "emergency reserve" that may be needed for hospitality or charity during the coming year; this also is scrupulously put aside unground. On the rest he and his family must live till next harvest, under the careful rationing of the senior housewife, the importance of whose rôle I have already stressed.

The period of comparative—well-earned and welcome—rest that ensues, is inaugurated by a solemn watch-night service of prayer and thanksgiving in the House of Assembly. One of our main difficulties in the early days was to get due notice of such events beforehand. Our people were slow to realize that the normal routine of their affairs could really interest us. The first news we had of this Harvest Thanksgiving Service was one late evening in October when Dádo casually said as he bade us good-night: "I'm off now to the all-night prayer." In answer to our questions he told us that the Assembly Hall and the women's annex would be packed with the entire population, and that the khalifas in rotation would keep up all night a reading of the sacred Persian books and of the Qur'an. "And shall you be able to understand all that they read?" "Oh no,

son, and is accounted a rare treasure; but for the most part local Béricho make such simple iron goods as are wanted: the slightly convex baking-griddle, the tripod, the simple shears, the sickle blade, the iron tip which shoes the wooden ploughshare, the unpretentious iron razor, the rough tongs, the horseshoe, the spatula for turning bread. The Béricho form the only "caste" in Hunza in anything like the Indian sense.

The story goes that long ago—two hundred years or so, perhaps—some prince of Hunza rendered a service to the ruler of Baltistan, and was duly asked to name his recompense. He coveted neither gold nor horses, but begged for a few families of artisans. These were presented to him and allotted land in Hunza where they settled and multiplied, supplying the Burusho with blacksmiths for such rare iron as they could obtain, and with musicians to enliven their feasts and games of polo. These strangers in the midst are treated with courtesy and kindness, but remain "foreigners" and social inferiors. The Burusho will not intermarry with them. A threat to a troublesome daughter is said to be: "If you don't behave, I'll marry you to a Bérit"; but we never heard the threat employed, still less a case of its being carried out. Each Burusho household pays a small yearly tax to the Béricho community, and in return the blacksmith tour the villages once or twice a year and make or mend whatever is required. You will see a little crowd gathered in the corner of someone's garden and in the centre the blacksmith crouching beside his simple forge—a few stones ingeniously built up to contain his charcoal fire, with a neat, hollow tube of soapstone below it, into which the bellows play; a stone anvil sunk in the ground; these accessories are provided on the spot and the blacksmith's outfit consists of his hammer and his skill. The bellows is a double one; two goatskin bags are fitted with a nozzle at one end; at the other, two wooden lips that open as you raise your hand and meet tightly in your fist as you press down. They are worked with the right and left hand alternately, and the peasant whose job is in hand is expected to do the blowing.

The Béricho preserve their own customs, and though the menfolk all talk Burushaski, Domáki is the language of their

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7

No. XXVIII.

The Raskam Salt Tribute.

In early times there was a road from Baltistân to Shimshâl by way of the Biraldo Nullah. They say that there still is.

A man of Hunza called Khush Bêg had come in the time of Shah Ghazanfer from Shigir over the Biraldo with a pair of small drums.

In very early times there were people settled in Raskam, and they say that they used to take a tribute of salt from them to Shigir in Baltistan over the Biraldo. The Baltis imposed the Raskam salt tax.

Then after the destruction of Raskam Bakhti had come from Raskam to Shimshâl. The Raskam salt tribute they (then) paid to the Thame of Hunza. Up to the present day they bring in as tribute from Shimshâl a hundred moulded blocks of salt in autumn and a hundred blocks in spring.

4z Lorimer L-3 (1920–4; 1934–5) 1935 AVT Burusho AVT

Then from the house of entertainment there is (sent) a dish on which they put as the Waźir's portion, a leg (of mutton), and *sherbat* along with bread; and also there is a dish apiece for the Headman and the two Hunza Trangfas on which they put a leg. Then for the cooks there are the fat of the two goats and their necks and skins. And for the musicians there is from ancient times a wooden jar which it is the custom to give to them filled with the oil from the *sherbat*. From that evening's food they set something aside and in the morning, and they bring it with *gurût tasmik* from the host's house to the place of assembly.

When the Tham stays thus for a month or two months in Herber every day the people who are exempt from carrying loads bring to the Tham's house two goats and a lump of ghee and bread, which they have made with 15 *chaqs* of grain, and *sherbat*. And every day the Tham gives green grass to the Elders for their horses. To the Waźir grass is given from five houses and they give the Waźir one *chaṭi* of grain (for his horse). For the horses each village gives (him?) a rope.

When the hospitalities have come to an end they give a goat and bread (made) of five *chaqs* of grain. This is called *Otaq*. The custom of *Otaq* is as follows: One field has been given to each of them by the Thams and on that they have imposed the *Otaq* tax. Further the exempted man every year gives the Tham as *ilbaw* four animals viz. one he-goat, one ram, one she-goat and one yearling kid. Followers of the second rank and load-carriers give every year three animals viz. one she-goat, one sheep and one yearling kid. These are the tax (imposed) on load-carriers. Further, each household gives the Tham four (measures of) grain, which they call *saḷár jéṭi* and each household gives a *ḥichaṭi* of barley, which is called *gaṣké gúrk*. It is the custom also for every village to give one rope each for as many dogs and horses as there may be.

The Khudâ-abâd *ilbaw* is (assigned) to Gushpur Nafia, and the Nastmâbâd *ilbaw* to Shâbâz Khân and the Miagûr *ilbaw* is vested

10 *gaṣe gurk* — Wakhi for "horse's barley"; *gaṣ* 'horse' and *gúrk* 'barley'.

11 *Nastmabad* — the older name of this place was *Bille Das*.

4: Lorimer L-3 (1929–4; 1934–5) 1935 AV7 Barnaby AV7

in the Gushpurs. During the Thamship of Ghazan Khān it was given to Wazīr Asadullah Bēg, because (the Thamn) had sent his two sons in command of an army to Sariqōl. The name of the one was Khairullah and the name of the other Faiz. The Kirgiz had shot both at Wachē in Sariqōl, and they had brought them back and buried them in Miagēr. It was the hot weather, and in autumn Wazīr Asadullah Bēg exhumed them and, bringing them to Baltit, he made a grave and buried them there in coffins. For that service Ghazan Khān had granted Wazīr Asadullah Bēg the Miagēr tax as a permanent inheritance. After Asadullah Bēg's death Ghazan Khān had bestowed the Wazirship on Humāyūn Bēg.

A year had not passed after Asadullah Bēg's death when Ghazan Khān, who had a son called Bapo, despatched Wazīr Humāyūn Bēg and a Bridal Party, with his son, by way of the Irshad to fetch a daughter of Amān-i-Mulk of Chitrāl (as wife) for the latter. After they had arrived at Kirmin, Tura Bēg conspired with Safdar Khān against Ghazan Khān and they murdered him. Then they banished Wazīr Humāyūn to Chitrāl, and bringing back the Gushpur, Ghazan Khān's son, they murdered him in Shimshāl. Then Safdar Khān possessed himself of the Thamship of Hunza and Tura Bēg became Wazīr.

When five years had passed with Safdar Khān in possession of the sovereignty the army of the English Government advanced against Hunza. They say that an officer of the English Government, called Lockhart, had come to Tura Bēg and Safdar Khān. They had shown him great disrespect, and when he had said: "Give me right of way through Hunza to China" they had subjected him to great insults.

Hunza and Nagir, joined together and made war. But Safdar Khān and Tura Bēg found themselves unable to fight and fled away to Chinese territory.

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21 *amar ke* — 'when he said' an unusual expression instead of the normal *kahāsit*.

22 *qarārnasuru* — lit. "were unable to" but the sense is more active: "they failed to. In fact I believe they at once fled without making any pretence of fighting.

No. XLI.

Maru ctas: Dastur.

690 Diramiting Th'amun.er maru ctas qad'imtsum ap'i, bese ke Hunzu.e aw'alz abu'di ynno ba'n, da Th'amu.e bezan uyo'nar ast ol'a'n.

Thamo amular niyas man'imi ke Diramiting mira'n bila Thamo ynnzie qawas (or, kawas) 'o'ye.iba'n. Bavqi izki ro'me xura'po 5 'o'ye.iba'n. Ku.e izki ro'me xura'bgu'ine ka u'i u'imo r'umulum alt'an bu'o nu'yen kayar nu'n Thamu.ar datu guru.e mar'u ol'a'n.

Hin xura'bgu'inate bai.i ynnzie bap bila. Turma a'lta rupi.a mai.i bi.en. Thamar har datu guru'e maru ne ya mandu'ri ne bap dusu'ol'a'n.

10 Maru ctas u'e qad'imtsum yu'y api bakkaku'in me.ibai.i. Šu'a xidmat ctum ais maru aiy'o'ol'a'n.

Gute maru.e bap Maiyo'ntsum Ata.aba'd xa bila. Har Bure Gal-mit(t)sum Mazga'r da Čapursan xa mar'u'e dastu'r ap'i. U aiy'o'ol'a'n.

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1 *api* — Note the idiom. *Diramiting* is probably the subject of *maru ctas* and the phrase cannot be translated literally. The nearest is: 'there is no Diramiting gold-washing'.

3 *Thamo . . .* — similarly *Thamo* is the subject of *aiyas* and *aiyas* is the subject of *mandimi*.

[614] 4 *qawas oye.iba'n* — is causative: 'they make the Diramiting carry the Treasury Bag'.

5 *xura'bgu'in* — the "*jemadar* of Gold-washers", the man who directs and controls the operations. There is one in each of the "three tribes", which are the *Hunzukuts*, *Burusq* and *Bur'ataling*.

6 *datu guru.e* — perhaps "in Autumn and Spring" as in line 8 below.

[651] 8 *mandu'ri ne* — the tax has to be paid in cash, which may be acquired in any way, and not in gold. The *bai.i* is traditionally Rs. 12, but is now reckoned as Rs. 16.

10 *maru ctas u'e . . .* — A curious study in the employment of grammatical number,

4a Lorimer L-3 (1929–4; 1934–8) 1935 AV7 Bundle AV7

No. XLI.

Gold-Washing in Hunza.

From ancient times the Dirmaiting have not (been required) to wash for gold for the Thams, because they are the seni of the original inhabitants of Hunza, and the Thams give them precedence in everything.

When the Thams have to go anywhere it is the custom for the Dirmaiting to carry the Tham's bag of gold. The remaining three tribes they make carry the gold-washing tray. The three tribes, each taking, along with the Chief Gold-Washer, two assistants of their own tribe, proceed to the edge of the river and carry out the Autumn and Spring gold-washing for the Tham.

There is a tax of a *bai.i* of gold on each Chief Gold-Washer. Twelve rupees are (a *bai.i*). Every autumn and spring they either wash for gold or work for hire and bring in the tax.

Those (only) are gold-washers whose fathers and grandfathers have from of old been carriers of loads. They do not make people who have done superior service, wash for gold.

This gold-washing tax is in force from Maiyûn up to Ain-abâd. In Hêrber from Gulmit to Mingêr and the Chapîrmas there is no custom of gold-washing in force. They do not make the people (there) do it.

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but the name is clear and is re-inforced by a note: "gold-washing is only imposed on coolies, low-class people and outlaws".

In Gilgit and Chilas gold-washing is carried on by a separate community, the *Shemâsrî*, who are looked down on but are fairly prosperous. They are probably of foreign origin.

10 *gury ayi* — is equivalent to "assistants".

11 *aipe'ulaw* — the Genetive of "-*ulas*, as also *aipe'ulaw* in line 12.

ilkan *p* the name of a certain tax in kind paid by the inhabitants when the Thane is moving a place (in Harbar). 242.14. *Xoda.shavde ilkan Nafe pofpavar bile* the "Ilkan" of Xida.shavd is (assigned) to Gofpav Xoda. 242.21.

ilkaf IUB both sides, edges, of a t., edges of mouth of leather bag.

ilvan, ilvan *s* pl. nap of cloth.

ilgaf, -ig meeting point; corner of eye. — *avi'dav ilgaf* the corner of my eye. Cp. Sh. *irgid*, corner of eye).

°*-ilikin.as*, °*-ilik-*, Impv. °*-ilikin*, Pyn. *u°-ilikin* to do reverence to, worship, supplicate (God, the Prophet and the *Beryo*'; to do honour to, propitiate, rejoice (?, speak fair (?, praise(?. Pa.pt. *+ l-; el, ga.il- (gal-), il, ail-, —, u.il-. Xoda ilikinar bile* God is to be worshipped. *Dekkan Pir u-ilikin* doing reverence to(? supplicating (?) the Dekkan Pir. 238.7. *nim ilav (beryo) u.ilili h.av* people used to do reverence to them (the Beryo). 214.4. *Beryo u-ilikin.ale* Beryo worshipper, heathen. *ja ilikin.a ha* I propitiate him. *ja gavilki.a ha* I propitiate ther. *rau ja ilikimi* he propitiate me. *ilikin, ailikin* propitiate, don't propitiate him. *vaka.ilikin (ailikin) fitan, poljan* I shall eat, put on (a garment), in thy honour, in his honour. *uvilikim cyavkow* 'hey are ploughing' praising them (the oxen, as they do so). 245.6. *mailikimar* praising us. 248.9.

ilji ep. °*-ilji*.

1. Adv. afterwards, behind, back. — *Ao ilji ishi rovo dumafcivo* then afterwards (after them) the three

berdže, perdže, king. 2.1 (et passim). 000
V. § 80. Pre.

berge, pl. *bergelig* (e.g. of bread), *bergewig* (of land), the pl. form *bergelig* (cp. 83.16) is denied, *y* share, portion, fraction.

1. *edin berge ganimi* he took a double share. *jav benze berge jatila* the share that falls (comes) to me.296.2. *jav berge ke ati* give me (a) house for my share, or my share of houses?). 119.11. *berge stas* to apportion, share (bread, land etc.) IUB. *širi berge manare* to become the share of the earth. i.e to be wasted, H. *awa ke pige, gawa berbard, kawa.* N. *edin berge two-thirds. šeši berge* three quarters.
2. Substitute (for), in place of *ay amiz berge doige* in I have come as a substitute for my father and mother. 282.8, 42.1.
3. On the part of, on behalf of. *gwimo jawa jamart ja berge* (sic) *ja eti* salute your relations from me. EOL. (Cp. Sh. *berge* share, *bergeršli* to divide, to apportion).

bergairi v. *bergewi*.

bergewig v. *berge*.

bergeberu, bergeberu (ku) gardener. 64.8, 282.11. Pre.

bekri (x) a kind of black-eyed hawk. Pre.

beri, beli a coin, formerly of 13, now of 16 rupees. It is divided into 2 *aw*. — *bin awrahgwinaje beli yenzle bap bila. ferma elin rupia mali bizu* there is a tax of a "bel" of gold on each Jemadar of Goldwashers. It amounts to 13 rupees. 249.7. (Cp. Sh. *beri, beli*, twelve).

berj (y. tall, tax. Pre.

436
651

61 a

000 (frost) has seized the water, i.e. the water has frozen. *tsiʻlaʃs* ɣamu *duʻni bi* the water has frozen over. ɣamu *mai.imi* it will freeze. ɣamu *ganas* to freeze. *koktse* ɣamu *gans* ': ice (frost) has seized on these, i.e. these have frozen, *or*, have become covered with ice. 132.5. *tavočiqtse tasar* ɣamu *nukan* hard frost having seized the foot-bandages, i.e. they were frozen stiff. 132.3. *Batuʻra* ɣamu the Batuʻra glacier. *ítʻe zamaqna.alo . . . ɣamonts apim* in those days there was no ice, no glacier (in the Hasanabad nullah). 238.4. (Cp. Sh. *gamuk* ice).

●651 ɣan IUB gold-tax, i.e. the tax imposed to pay for the annual gold tribute paid by the Mir of Hunza to Kashmir and to the Chinese representative in Kashgar.

000 1. ɣanaʻs, ɣai.ić-, ɣe.ić-, ɣaić- and ɣai-, ɣəi-, to appear, seem, be visible H. *dɪkhai deʻna, nazar aʻna*, Bu. *lel manaʻs*.

The forms recorded of this verb, chiefly without contexts, are as follows:

Fut. sg. 1. ɣaiyaʻm. 3. ɣai.imi.

Pres. sg. 3. x ɣai.ići bi. neg. *aqai.ići bi.*
y ɣai.ićila. neg. *aqai.ićila.*
ɣai.i bila.

Pret. sg. 1. ɣanam.
3. ɣanimi. neg. *aqʻanimi.*
pl. 3. x ɣanimi e.

Infinitive and Noun Agent ɣanaʻs. The abnormal Pres. Base in *-ić-* has been confirmed and appears to be in commoner use than the normal ɣai-. *guts duʻro jaʻr šuʻa ɣai.ićila*, or ɣai.ibila, or, ɣanaʻs bila this work, affair, seems to me good.

Similarly: *jaʻr šuʻa ɣaniʻmi* it seemed good to me. *šuʻa ɣanaʻran*

326 tion of these unusual people stirred up an interest within
533 me, and I wanted to know more about them. I found
563 very little data could be obtained from any of the books I had been able to read on the subject.

[173] But after much discourse and questioning, I learned what I had begun to suspect . . . that the Bericho were actually gypsies who had come to India more than 2,000 years ago. From India, as good gypsies would do, they fanned out to spread themselves in small groups over the entire country . . . some ultimately settling in Baltistan, from whence a colony were sent off to Hunza.

Their place of abode is actually a village known as Berishal. It is a known fact that the people of Hunza depend entirely upon the Bericho for their iron-mongering and their tool-smithing and their music-making.

I was very happy to have unearthed this information so I can pass it along to my readers.

[871] These Berichos used to send their children out of
[167] Hunza to be educated and the Mir told me that he had to put a stop to this practice . . . not because he objected to the children of the Bericho being educated, but because the children did not return or remain with the trade of their parents. As the Mir's country needed artisans of this type, he had to put a stop to their sending their children elsewhere for education.

The Mir went on to tell me how important these Berichos were to the community. They fashioned farm
[414] implements as well as hardware like hinges, latches, razors and many other essential farm and household necessities that are fashioned from metal. Besides making the implements of peace, the blacksmith could also fashion a shotgun barrel.

[651] He further mentioned that each household in the community pays a small tithe as a contribution to-

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

wards the maintenance of the Berichos and they travel about the villages mending and repairing items requiring attention, and, of course, providing music and entertainment wherever it is required. I guess they could be compared to the traveling tinkers of Ireland.

The Bericho blacksmith shop contained all the accoutrements found in the blacksmith shops of America. There was a pit in which charcoal was laid and kept alive and glowing by a pair of goatskin bellows . . . the customer usually wielded the bellows while his implement was being manufactured or repaired. There were many necessary tools—hammers of various sizes and tongs and, of course, a large chunk of some old machine that served as an anvil.

Then there was the goldsmith. He didn't fashion much out of gold any more because there wasn't much gold. Some time ago there was a quantity of gold washed from the Chalt and Hunza Rivers. This was done at times when the rivers had receded to a low ebb and then the sand left on what was the river bottom a few weeks or months previous was washed for signs of gold. The people who collected or panned or mined this gold were called "marooh."

This Hunzan goldsmith also made silver trinkets, rings, bracelets, medallions, pendants, ear rings, broaches and other articles of the craft. What's more, they were set with attractive colored stones, for the mountains around Hunza abound with many beautiful and valuable stones. As the women of Hunza do love and wear jewelry, the goldsmith was kept quite busy.

Yes, there was a wood turner in the area, too. Whether or not his craft has improved since the advent of John Clark, the American engineer who set up a wood carving school with his headquarters in the old Baltit Fort, I am unable to say. But from the work

792 his ancestors' dynasty in India, he donated what is now
871 the Hunzan school system. The fact that the children of Hunza are given a good education, without any cost to them, is due entirely to the kindness and benevolence of that great man. He started and maintained the system and I trust that his son will continue in his father's footsteps."

That the school system of Hunza is working, I can attest.

792 From what I have been able to gather and learn, Hunza was one of the states of India that contributed to the coffers of the Aga Khan. There is some story, true or mythical, that each year all of his religious followers throughout the world gave him a gift of gold or platinum to the extent of his weight. Now I do know
[316] that some gold was mined in Hunza and probably that, too, was sent to the Aga Khan or added to the sum or weight sent from all of the countries and the millions of his followers to be his gift but, as far as I know, at the present time there is not much gold being mined in Hunza and nowhere did I see any sign of anything that could be used as a means of export to bring money into Hunza.

124 In the meantime I was enjoying my breakfast and between munching mouthfuls of food, I was asking the Mir some rather important questions.

• 651
681 "I read somewhere some time ago, that the revenues you obtain from the fines you levy upon people in Hunza who commit misdemeanors or break rules or laws are added to the coffers of your own estate."

The Mir thought this was a great joke and laughed heartily.

"To begin with," he said, "laws are seldom broken by my people. They are good people and they live peaceably and do not commit serious offenses. During

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

the past year the total collected from fines imposed by me upon the citizens of Hunza totaled less than 200 rupees. You know that my people do not have much money. There is no way or means of earning money—except by the few. We do not require money in order to live in Hunza. Further, the full amount that was collected in this manner was used in the maintenance of the irrigation system."

I waved my hand and said, "I only asked. I didn't think it was true, but I've read so many tales about Hunza in which ridiculous and fantastic statements are made without any justification or background."

"A few years ago," I went on, "two of the most influential and widely circulated magazines in the United States published an article by a famed and capable couple of writers—man and wife. I know they visited Hunza on two occasions because I saw their names in your guest book. Now the story they told and which both of these magazines published stated that it was a custom in Hunza for the mother-in-law to go and live with a newly married couple and remain with them on their honeymoon to teach them the ways of life. You explained that this was the reason why Hunzan marriages were so successful and there was seldom, if ever, a divorce.

"Before asking you to clarify this, I just want to tell you that I read this story and when I came to this specific part, I could hardly believe my eyes. But, as I have learned, there are many strange customs followed by different people throughout the world and of course, this could be absolutely true. But it certainly is strange and weird sounding to me anyway. So tell me, is that story true? Is it the custom of the people of Hunza to have the mother-in-law stay with the newly married couple during their honeymoon?"

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

Among people—yes, even experienced old-time gardeners and orchardists—there are many who believe that pollination by bees is required in all cases to set a crop of fruit. For many types of fruit and plants, this holds true; pollination by bees or other insects is essential. But in the case of the apricot and many others, wind pollination is the means that nature employs, and actually it is safer and surer than pollination by insects. Rain is also an effective pollinator, contrary to many people's conception and belief. I believe I would be safe in stating that wind pollination is the means of fertilizing more plants than can be claimed for bees and other insects combined.

All Hunzans own their own land and house. They pay no rent or taxes. Each citizen does his share of road building, taking care of the water channels and maintenance. The Mir leases his land to various individuals, most of them young people who as yet own no land of their own, or those who have insufficient for their needs. They pay him by means of services rendered and shares of the crops.

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P.40-C]

affairs, its defense, and its single telephone line. Hunza pays no taxes to the Pakistani Government. Instead, they are paid to the Mir, who is absolute ruler of the small border state. The Mir appoints an *arbop*, or village chief, and a *chowkidar*, or local sergeant at arms, for each village. Local disputes are tried by village chiefs. Anyone has the right of appeal to the Mir's court, which consists of the Mir, his hereditary grand vizier, plus the Mir-appointed chiefs of all the villages within walking distance of the palace. However, since the loser usually pays a fine to the Mir's treasury, and the winner traditionally gives the court a present equal to the loser's fine, not many cases are appealed. The Aga Khan (literally "Grandfather King") is spiritual leader of the Ismaili reli-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV.7

133 land of silent mystery. Looking up from our vantage ground above the glacier, it was obvious that the ice rivers had receded, and, judging from the people's traditions at no distant date, leaving gigantic moraines to the south and in the direction of Hispar.

241 The road to this point from Nagar was very pretty, running entirely through cultivation and orchards, and occasionally under the walls of a village fort. The people were evidently very hard working, and the cultivation and labour expended on walling the fields
609 was most thorough. At some villages they used to bring us out presents of fruit, and at all they were civil and pleasant. They are a nice people, and independent. One old man was very indignant at the men with us for passing along the edge of his
651 field where there was no footpath. We came in one place on an amusing instance of the world-wide tendency to scamp Government work. We were crossing a field which I noticed was very badly gleaned, and I asked the reason. I was told it was one of the Thum's, and that, as the villagers had to cultivate and reap it for him, they did not take as much trouble as if it had been their own.

533 A boy came along with us one day, and played on a long pipe with a very sweet note. It was quite a pastoral. The last we saw of him he was wandering below us on a classic lawn, by the side of a stream which ran flecked with sunlight under the shadow of great walnut trees, playing his pipe, whose plaintive notes floated up to us, mingled with the murmur of
301 the water. His dard cap was ornamented with a garland of red and white flowers stuck into its folds.

000 I had to leave Nagar long before I had exhausted

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487 difficult pass on to the Shimshal Pamir, from whence a road goes to Ujadbai in the Sirikol Valley. On this Pamir dwell
563 a number of Kirghiz, who pay tribute to the Thum of Hunza,
● 651 and here the wild yák (*P. grunniens*) and the kyang (*E. Hemionus*) find their most western limit. The Pamir
[136] appears to lie north-west and south-east. From its north side the Kara Kuchkar Pass leads to Raskum, once a flourishing settlement, situated on one of the many branches which form the south-western source of the Yarkund River.
[162] Considerably further to the north-east are the two small communities of Pakpooh and Shakshooh, situated on different tributary streams. Pakpooh is said to contain about 4,000 and Shakshooh about 5,000 souls, and they are situated respectively at an elevation of about 10,000 and 9,000 feet.
[142] Both pay tribute to the ruler of Hunza. These curious people, of whom very little is known, are of Aryan race, and
[197] are described as being of very fair and ruddy complexion. Their language is Chagatai Turki, but, like the Ghalchah tribes of Sirikol and the countries north of the Hindoo Koosh to the westward, many of them speak Persian also. Dr. Bellew,[1] who met some men of the tribe, speaks of them as being a tall, very fair, and handsome race, of a purely Aryan physiognomy, and describes them as poorly clad, carrying matchlocks, of timid and subdued demeanour, and very cautious of giving any information regarding themselves. He mentions that they spoke Turki to other people, but conversed among themselves in a totally different language. He says that they are Mussulmans of the Shiah sect, like the Wakhis and Badakhshis,—that is, Maulais.

Nearly due north of Hunza is the small mountain state of Sirikol. The rulers of the two states have ever maintained a close friendship in spite of the mountains which separate them. From Girtchah in Goohjal, Tashkurgan is reached in eight days. Horses can only travel by the Kilik route, which is longer than that by the Kirish Pass; but the road is excellent and open all the year to both horses and camels. For about two months in summer the road by Misgar is impracticable for horses on account of the depth of the stream that has to be forded. The route by Rishipjerab and Derdee is then used, but men on foot can travel by Misgar at all times. Good roads also lead to Lungar and Kabr-i-Bosai in Wakhan territory.

000 In Wakhan, Sirikol, and Yarkund, the name of Kunjoot

[1] Bellew's *Kashmir and Kashghar.*

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D 651 634 to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *luspik* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

D 692 681 634 Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

D 651 The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

B 651 D 804 B 804 The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 haiy	= 2½ lbs. English	Shina.
6 haiy	= 1 kot	
1 heejootee	= 3 double handfuls, about 2 lbs.	Boorish.
8 heejootee	= 1 heechok	

7/1 [Cf. category 116, pp. 41-44 -- Analyst]